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Vol. XVI, No. 11

MONDAY, JANUARY 8, 1923

WHOLE No. 434

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PERIODICALS SUPPORTING THE CAUSE OF THE CLASSICS

The Department of Latin and Greek at the University of Idaho began last year a series of letters to Latin teachers, designed to bring them into an understanding of their common purposes, plans, and difficulties. In the issue of March 6, 1922, Professor Axtell quotes statistics as to the relative numbers of students in Latin and the Modern Languages. He notes that Superintendent Rae, of Caldwell, in the Idaho Teacher, December, 1921, gave the enrollment in ten cities as 694 in Latin and 665 in French and Spanish combined. Professor Axtell finds "no ground for the statement that Latin is going out of the Schools".

The Latin Department News Letter of the University of Pittsburgh, Vol. III, No. 6, contains an account of the Oxford University Extension Session in the summer of 1921. The general subject was The Life of Ancient Rome and its Place in Modern Civilization. Among the speakers were Macan, on Greek Writers on Roman History, Vinogradoff, on Roman Law, Oman and Collingwood, on Roman Britain, Duff, on Roman Literature, Bailey, on Lucretius, Holmes, on Caesar, Livingstone, on Cicero, Warren, on Vergil, Mackail, on Horace, Roberts, on the Latin Element in English <Literature>, Jones, on Augustus, Matheson, on the Main Aspects of Roman History, Gardner, on Roman Sculpture, and Mrs. Strong, on Roman Painting. Each summer sees in this country a large number of Institutes, mainly dealing with various aspects of political science. Why might not such an Institute as the Oxford session be held in America?

EVAN T. SAGE

PRESIDENT LOWELL ON THE CLASSICS

President Butler's Annual Report for 1921 was noticed at length in THE CLASSICAL WEEKLY 15. 105-106, 113-114, 121-122. The Annual Report of President Lowell for 1920-1921 also contained some matters of interest to teachers of the Classics. Thus, he says (14-15):

There are many such objects <in education> which persist throughout the whole course of teaching from infancy to the professional school. . . one may mention among the specific objects of education in any given field or at any given level: the imparting of information; the training of memory; the training of observation, perception, discrimination and taste; training the power of analysis and synthesis; and training the art of expression. . . Important, indeed necessary, as all of them are, there is no quality among them more valuable than that of analysis and synthesis. . . But it is one of the most difficult objects to attain, and

like all others it is acquired mainly by practice. We learn to do by doing.

By way of illustration of what may be done at any stage he cites the case-system used in the Law School and the similar method being worked out in the School of Business Administration. He then points out the difficulty in finding problems within the grasp of the younger child, and continues (17-18):

But there are subjects within his range. To the writer it has seemed that, quite apart from the literary heritage of the classics whose value to the student comes only after struggle with the language, one of the chief merits of the old school regimen of Latin, Greek and mathematics lay in its constant presentation of problems that needed no greater knowledge than the child possessed. Mathematics is of course essentially a series of problems, beginning with arithmetic and running at school through algebra, geometry and sometimes trigonometry. In fact it is almost impossible to teach mathematics except by the problem method. The same thing is true in the study of the ancient languages. . . It has been said that the process, good for those who take a real interest in it, is not of much use for others. But the experience of one who at that time was not much interested in study leads him to believe that almost all fairly intelligent boys derive no small profit from these efforts at translation; although it may be admitted that the profit is greater to those who have, or can be given, a purpose for their effort.

Regarding the project method he says (20):

No doubt it stimulates an active interest in a larger proportion of the children than such work as translation from an ancient tongue, but the latter has the merit of inevitably presenting a constant series of problems in the course of the study, and the subject that is inherently of a character to require the solution of problems possesses a superiority for teaching purposes. In the project method they grow out of the subject but are not an inherent part of it; and they therefore depend more upon the skill of the teacher. That method is excellent and the object of these remarks is by no means to argue that the old is better, but merely to suggest that the classical curriculum involved a process of training which many modern educators have overlooked, and which is in fact more in accord with the latest tendencies of educational thought than they have been aware.

EVAN T. SAGE

ARE THE CLASSICS PRACTICAL?¹

It has been my custom for several years to propose early in the College term to my classes of Freshmen the question, "Just why did you come to College?". Their answers to this question have been naive, or thoughtful, or intelligent, or unreflective, according as

¹This paper was read at the Sixteenth Annual Meeting of The Classical Association of the Atlantic States, at the University of Pittsburgh, April 28, 1922.

the characters of the men varied; but I have seldom found them dull or uninteresting. Some men have been frank enough to say that they came because their parents sent them, or because all their friends were coming, or because it was 'the thing' to do. The commonest reply, given with an air of finality as though it settled the problem out of hand, has been, 'Oh, I came to get an education'. And there were always the familiar variants, 'I came to get culture', 'to broaden my mind', 'to train my intellect'. When I put the further question, "How do you propose in College to acquire this culture, or to broaden your minds, or to get an education?", I usually found that the men were wholly at a loss for a reply. To them these were magical phrases. They had paid their tuition to the bursar, and now presented themselves before me as before their other instructors with a pathetic and touching faith that we had some magic secret in our possession which we would impart, for a consideration, and that, once having learned that precious formula, Presto! they would immediately find themselves educated and cultured gentlemen.

It was, of course, to disabuse them of just such crude and unreflective notions that I asked these questions, to wake them up, and to make them think seriously, if possible, about what the four years' toil on which they were just entering could and should mean for them. "Consider", said I, "the vast plants of our great Universities, remember the millions of money invested in them, the huge numbers of instructors, each giving up his life to his work; think of the throngs of students, many of them attending at great sacrifice to themselves and to their families, of the vast intellectual effort put forth each year in such institutions. What is it all for? What is the good of it all? Is there any adequate and satisfactory return to justify this enormous expenditure of time and money and effort?". By the time I reached this point, I usually found the men gaping at me in amazement—, for not one in a hundred of them had ever asked himself such questions, nor as a rule was any one of them able to formulate a satisfactory reply.

Having once secured their attention—and I never found this kind of frontal attack fail of that result—I proceeded to outline to them briefly the more recent history of higher education in this country. I pointed out to them how our grandfathers were brought up to believe that Greek, Latin, and Mathematics, with the addition of a little so-called Natural Philosophy, constituted the whole of a College education. Then, as the interest in the Natural Sciences grew apace, our fathers were drawn under the spell of Chemistry and Biology and Engineering, whereupon the importance of the Classics rapidly waned, and fond parents about to send their sons to College instructed them to get all the Science they could, since Science, and Science alone, constituted the only really practical education. Nor are we wholly free even to-day from that fallacious notion. Next, as time progressed and the first fruits of this scientific type of education were discovered not to be symmetrically matured, and boys brought up under

this system discerned, albeit slowly, that an intimate knowledge of chemical reactions, or of geological strata, or of the microscopic structure of animal tissues was not alone sufficient to fit them to be successful bankers or lawyers or business men, we had recourse in our impetuous American fashion to another formula for salvation; and to-day a startlingly large percentage of our College youths are specialising in Economics, History, and Government, under the firm conviction that that way, and that way only, lie true education, real preparation for life, salvation of the race.

I tried to show them that the ability to name the Medici popes, or to explain why the Roman Empire fell, would not be of immediate use to a doctor or to a banker; that a detailed knowledge of the working of the bicameral government in the various European countries would not help a man to earn twenty dollars a week in a wholesale grocery firm instead of starting at ten dollars a week; that neither the most intimate acquaintance with the Malthusian doctrine nor the most comprehensive grasp of the law of diminishing returns would in any direct way affect the earning capacity of a banker or an advertising man or a journalist. The chief criticism directed against the Classics and other 'cultural' subjects in our day has been that they in no way provide a practical training for life, and consequently that time spent on them is largely wasted; while these other subjects have been loudly acclaimed as being unquestionably practical and immediately useful. What I tried, therefore, to make clear to the Freshmen was that these courses, which many of them quite seriously regarded as practical, that is, calculated to put money in their pockets as soon as they left College, could not alone be counted on to achieve that aim, any more than courses in Science or in the Classics.

I tried, in short, to make them see that, in one sense, a College is no place for intensive specialization, and that such men as wanted training that would fit them immediately for a particular job would best go to a technical or other specializing School. I told them, to the astonishment of not a few, that I cared no whit if five years from now they could not read a line of Latin or Greek, or remember ten important dates in world-history, or go through a single chemical reaction without the help of the book. I tried to make them see that for them the value of a College education, as distinguished from the training afforded by specializing or technical Schools, lay in their acquiring the fixed habit of doing the task at hand neatly, promptly, thoroughly, and accurately, so that their results would be correct and ready when wanted. I explained to them that what the average College course tried to do for the average College man was to train him for four years in the solution of problems; that every sentence in Latin or in Greek, every unknown substance to be analyzed in the chemistry laboratory, every question in history where he had to exercise his judgment in deciding between opposing views was a problem; and that, if there is anything of truth in the proverb that practice makes perfect, four years of such

constant training in the solution of problems of all conceivable sorts ought to insure him adequate control of his intellectual machinery, so that, when he was once fairly launched upon his life work, whatsoever that might be, he could face its inevitable and daily recurring problems with some confidence in his ability to solve them speedily, accurately, and surely. And, finally, I emphasized the point that the important thing for the students in such a College training is not the committing to memory of a great array of facts—although these have their obvious value—but just precisely this training in method, this gaining of sure control over their intellectual processes, this real training of their minds, so that they could apply this ability, thus gained in College, to whatever specific business or profession they might enter upon later. That all these are the merest platitudes to a teacher, none knows better than myself; but I have found that few College students, at least in the Freshman year, have ever had such ideas presented to them for consideration, and that these ideas strike upon their minds with an all but apocalyptic force.

This, then, served for an introduction to the arguments which I, as a teacher of the Classics and an apologist for cultural studies generally, was most earnest to press home to them; and I can perhaps best make my points here by proceeding now to present them in the form in which I gave them to my students.

I

We live in a democracy, wherein all men are, theoretically, equal; if this democracy is to be a success, it must be made up chiefly of liberally educated people. It seems scarcely necessary to support this last statement, and yet there are some who question it. Let these remember that the only real advances in the evolution of the human race have come, and must continue to come, from spiritual development. "The Ascent of Man", as Drummond has happily phrased it, depends wholly on this continued growth in the things of the spirit. This doctrine is one of the fundamental principles of the Theory of Evolution; it is by such spiritual development that man is marked off from the beasts that perish. Egypt and Greece and Rome had civilizations that, barring certain mechanical inventions to make life more convenient, were every bit as advanced and complex as our own; but of them all naught is left save crumbling ruins wherein archaeologists grub. Yet the world will not let go the great thoughts they produced, thoughts that lie at the base of our modern thinking, thoughts that rule the world to-day. Our own further progress up the evolutionary ladder must be a spiritual and mental progress that shall enable us more and more to set free and develop the divine elements in us, and to become ever more like to the great divine Intelligence that is God. Each man owes it to the world and to his immediate descendants to make some advance in the things of the spirit, to set the world a little further on its toilsome journey towards its high goal than it was when he entered into it; and such development on the part of a constantly increasing number of individuals has a

very patent utilitarian value, as I hope to show, in making the race as a whole better producers both materially and spiritually. This is no selfish motive that I am proposing, but an essentially altruistic one: better yourself, that the world may be better. Our greatest debt to the ancient world is not to Sparta, but to Athens, the home of the people that made the most notable advances of any people of antiquity in these things of the spirit; and our modern efforts should be directed towards training Athenians, not Spartans.

One of the most obvious means for insuring such spiritual progress is a liberal education, provided for as many of our youth as we can possibly reach. Our democracy, if it is to succeed, needs more and ever more of these liberally educated men to bear its burdens, to solve its problems wisely, to maintain its highest ideals. For surely there needs no argument to prove that even the most practical of us wants to see the United States a democracy of educated men instead of illiterates. The great problem is, rather, What is the proper education to achieve this end most quickly and wisely and efficiently? We say, glibly, 'A liberal education'. But the precise meaning of *liberal* as applied to education is too often misapprehended. I take it that a liberal education is one which liberates, which sets a man free from ignorance, from unreasoning prejudice, from intellectual dependence upon others. It is the practical working out of the text, 'Ye shall know the truth, and the truth shall make you free', free to develop the best that is in you, free to begin your spiritual progress, free to realize the divinity which you share with God. An education that shall fit a man to live most efficiently and helpfully and democratically in a democratic community must be a liberal education, as I have defined it above.

II

Granting, then, that a liberal education is desirable for as many of our youth as can manage to procure it, let me state in economic terms the precise problem set before our educators, inasmuch as such economic formulas are most eagerly received and readily understood to-day by the average College student. Men are *producers* and *consumers*—producers each of the particular things he is most fitted to produce, consumers each of a great multitude of things, not only of the material products, but also, and in no less degree, of the whole social inheritance—of knowledge, of institutions, of ideals, of whatever we mean when we say *culture*. Now producer and consumer are complementary, as are virtue and sin, or darkness and light; they are *mutually necessary*, and no man can possibly escape being both, although most of us have known persons who specialized as consumers! That we need a large supply of able producers if the social fabric is to stand at all is so obvious as not to require argument; but perhaps it is not so obvious that we are in equal need of properly trained consumers, who can use both material and spiritual products to their own advantage and to make them better producers both materially and spiritually. We try to teach both of these functions in College, but the emphasis is usually and almost

inevitably laid on training good producers, whereas the training of good consumers is equally important.

Let me illustrate by a few concrete examples what I mean. If you had a serious illness in your family, would you patronize a quack doctor? As soon as you seek medical aid, you are a *consumer* in the field of medical science; by *habitual* misplaced and unintelligent patronage you would encourage unscientific and unscrupulous medical practice, and you specifically as well as later generations generally would inevitably pay the penalty in the decay of medical science.

Do you *habitually* read only cheap magazines and trashy 'best sellers'? Then not only do you stifle your own good taste and pander to the mercenary publishers whose slogan is 'Give the public what it wants!', but you are doing your part to encourage the degeneracy of good literature and clean journalism. You are a *poor consumer*, an *ill-trained consumer*, and you personally and society as a whole pay the penalty in the atrophy of high literary ideals and consequently of meritorious literary production. The point I wish to make is that production and consumption are inextricably bound up together; the one conditions the other; a society in which improperly trained consumers predominate means a society the level of whose production is necessarily low. And most of us are consumers to a far greater degree than we are actually producers; wherefore we need to be all the more concerned that we shall be properly trained consumers.

A man, then, who *habitually* makes inferior choices from any field—social relations, business integrity, art, literature, religion, applied science, or what not—in so far fails to be a good consumer; and that habitual choice and that inevitable failure are what condition that man's ability as a *producer*. Are you the purchasing agent for a huge manufacturing concern? You must learn *habitually* to make the proper choice in buying your raw material—that is, you must be a properly trained consumer—or your firm cannot long maintain high quality in its productions, and the business fails. And what is true in the world of commerce or manufacturing is equally true of things esthetic or 'cultural'. We all read, we all listen to music, we all go to the theater, we all look at pictures; and the torrent of trashy novels turned out every year, the vapid and plotless comic operas and the maddening iteration of the latest 'jazz', the 'comic' supplements on which young hopefuls are nowadays brought up—all these may well make us pause and ask ourselves, Are we properly trained consumers? For, if there were not a very real demand for such abominations, there would surely be no supply; production and consumption are but the two halves of the same whole, the one constantly qualifying and conditioning the other.

III

But what has all this to do with education? What will a liberal education do for *you*, practically? To keep to our economic terms, a liberal education *aims* to make you a good producer and a good consumer—

both. It aims to set you free from ignorance and prejudice, to train you to produce something worthwhile, and to teach you habitually to make the right choices. Can you attain that end by spending twenty of your twenty-five courses in College on Chemistry alone, or on Chemistry and Physics? Obviously such a training would do much to make you highly efficient in one department of production and consumption, but would do more to leave you hopelessly limited in every other. Can you afford to devote yourself wholly, as men did several generations ago, to Greek, Latin, Philosophy, and Mathematics? That is better than the former alternative, but not enough to-day, with our tremendous increase in knowledge. No: you should rather touch as many spheres of interest as you can without becoming a mere dilettante; thus you may hope to meet all sorts and conditions of men on their own ground and to have an intelligent sympathy with the aims and the desires and the work in life of men who are not laboring in your chosen field. Such a liberal education will free you from the narrow prejudice of the man who feels that after all only his particular field is really useful and that anyone working in any other field is somehow or other 'queer' or a mere trifler, while he himself is doing the really important work of the world. Such a liberal education will fit you to live in a democracy helpfully and understandingly because it will have trained you to believe in the essential equality of men, to recognize the worth of sincere effort, to understand how the conscientious efforts of a ditch-digger or a barber to do the best job he can are in a very real sense as valuable to the community as the conscientious efforts of the most highly trained business man or scientist. You should know one branch fairly thoroughly, so that you can eventually master it and make it gain you your livelihood and so justify your existence in the world; but among such a host of interests and fields of knowledge as there are in the world to-day you *must* know at least a little about the chief of them. A man nowadays who has no faintest conception of geology, no glimmering of an idea about how the world was made, a man who has not seen at first hand in biology the workings of the law of organic evolution, a man to whom literature, save for the daily papers and the current magazines, is a sealed book, a man who has never got any insight into the workings of the human mind as shown in the fields of psychology and philosophy, or into the institutions of government, or into economic relations—such a man, however much he may know about a narrow specialty, can never realize his fullest measure of usefulness in a truly democratic community; he has no legitimate claim to call himself really educated, far less cultured; and our Colleges are happily becoming more and more unwilling to let such a man bear their degree.

Now, if our vaunted democracy is ever to stand for anything worth while, it must be, as I have said, a democracy chiefly of liberally educated men, and their education must be drawn from many fields compounded of diverse elements. We have outgrown the day of monkish philosophy, let us hope; we no longer bid

men withdraw from all earthly things and cultivate their souls alone. Every truly democratic person finds himself in hearty sympathy with Terence's dictum, 'I am a man, and so I can regard nothing in which other men are interested as wholly alien to me'. We are not independent one of another, but units in a great total, each with his individual functions, to be sure, but none the less inseparable from the great whole; we are tangled in a highly complex material civilization, on which we all depend, whether we like it or not; we are all members of a vast democracy, the hugest ever seen on earth; and *you* and *I* are to play a part in determining whether this tremendous experiment which we call the United States is to be a brilliant success, or a dismal failure to be added to the already long list of Utopias that have gone their ways to the scrap-heap.

(To be concluded)

THE UNIVERSITY OF ROCHESTER THEODORE A. MILLER

FRAGMENTARY NOTES ON D'OOGÉ, A CONCISE LATIN GRAMMAR

These notes consist wholly of criticisms more or less unfavorable, and are not intended in any way to indicate a judgment of the book as a whole. At first reading, the book compares favorably with other Latin Grammars of similar scope. For a review of it, distinctly favorable, by Professor Henry S. Dawson, see THE CLASSICAL WEEKLY 15. 94-95.

In what follows, the references are to paragraphs of Professor D'Ooge's book; in the citations, however, the vowel quantities and the type-distinctions will, for convenience, usually be omitted.

16. "qu, gu, and sometimes su, before a vowel, have the sounds of qw, gw and sw".

Instead of *gu*, read *ngu*. As the rule stands, it could be applied, in defiance of the facts, to the forms of *arguo*, and to those of the perfect *egui*, with their compounds, and to adjectives in *iguus*.

267 (page 134). *lego*, 3, *legi*, *lectus* [so in most compounds, but the root vowel changes in *colligo*, *deligo*, *diligo*, *eligo*, *seligo*; and *diligo*, *intellego*, and *neglego* have *x* in the perfect: *as*, *diligo*, 3, *dilexi*, *dilectus*].

This rather ambiguous statement seems to mean that most compounds of *lego* keep the spelling of the simple verb, but this is true only for *allego*, *perlego*, *praelego*, *sublego*, and the almost unknown *translego*. Four or five out of twelve is not "most".

385. "...the dative <of reference> does not depend upon a single word. . .".

But at least three of the nine illustrative datives given by Professor D'Ooge in this section do depend on single words: *Caesar suis quoque rebus Germanos timere voluit*; and *Homo non sibi soli vivit*.

410. In *id laetor*, translated by Professor D'Ooge as "I rejoice at this", *id* is classed as an accusative of kindred meaning (cognate accusative), but it belongs in 406, a, as an accusative with verbs of feeling, such as *doleo*. If *id* were an accusative of kindred meaning, the sentence would mean 'I feel this joy'.

462. *cupiditate adductus*, in the sentence *Regni cupiditate adductus coniurationem fecit*, is called an ablative of cause, but, in 468, *his rebus adducti* is said to involve an ablative of means.

485. "...*in* is omitted before. . .*loco*, *locis*. . .*terra*. . .and nouns modified by *totus*".

But *in* is found fairly often with *loco*, *locis*, and *totus*, and regularly with *terra*, when that word appears without *mari*.

505. This section reads as follows:

When ambiguity would arise from the substantive use of an adjective, a noun must be added.

dei potentiam omnium rerum habent, the gods have power over everything. [If *rerum* were not expressed, the gender of *omnium* would be uncertain].

omnium is regularly used as the genitive of the substantive *omnes*, but not as the genitive of *omnia*. In general, the masculine (-neuter) forms of pronouns and adjectives used substantively are frequently employed with masculine meaning. They are used with neuter meaning commonly only when the gender is clearly indicated in the context, as e. g. in *quid horum, nihil eorum quae*. Even in these cases, though the word *res* is needless, it is sometimes used, as in *nihil earum rerum*. There would then, to a Roman, be no ambiguity in the phrase cited by Mr. D'Ooge. *potentiam omnium* would certainly be first-class Latin, with the meaning, 'power over everybody'.

720, IV. It is said that negative verbs of ignorance (including *quis ignorat*?) have dependent on them *quin*-clauses or *quominus*-clauses; no mention is made of the equally valid infinitive, seen e. g. in Cicero, Pomp. 43 *Vehementer pertinere*. . . *quid socii de imperatoribus nostris existiment quis ignorat*?

839. *Cogo* and *prohibeo* are not included with *sino* and *patior* among verbs that take an object infinitive with subject accusative.

887. In this Section, which deals with principal clauses in Oratio Obliqua, the following illustrative examples are given:

dixit reminisceretur veteris incommodi, he told him to remember the ancient disaster.
dixit quid vellet?. . ., he said what did he want?
dixit quid faceret, he said what was he to do?

The use of *dico*, in the sense of 'direct', 'order', is extremely rare, and mostly colloquial. *Nepos*, once at least, writes *dixit ne* (*Datames* 5. . .*nuntium*. . .*misit*. . .*qui diceret ne ab exercitu discederet*), and once *respondit ut* (*Themistocles* 2 *Deliberantibus Pythia respondit ut moenibus ligneis se munirent*). He probably would have written *dixit ut*, or *dixit* with the simple subjunctive if he had felt like it, but that hardly justifies the manufacture of *dixit reminisceretur* as a model sentence. Nothing of the sort is ever found in Cicero or in Caesar. On the other hand, *dixit quid vellet* and *dixit quid faceret* are very good Latin sentences. Unfortunately, however, they could never have the meaning the author gives them, but would mean 'he told what he wanted', and 'he told what he was doing'. When questions and commands follow statements in Oratio Obliqua, the same introductory verbs must be understood as would be used if

the question or the command came first. In the illustrative sentences quoted above, for example, the understood words would be *eum hortatus est (ut) and quaesit*. It is about as illogical and just as impossible, from the standpoint of Latin usage, to shorten *dixit se celeriter venturum; quid vellet?* into *dixit quid vellet*, as it would be to shorten *quaesit quid vellet; se celeriter venturum* into *quaesit se venturum*. Incidentally, the translation given for *dixit quid vellet* is about as bad English, punctuation and all, as its given equivalent is bad Latin.

ROXBURY SCHOOL,
CHESHIRE, CONN.

BERNARD M. ALLEN

MODERN PARALLELS

From a book called *The Valley of Aosta*, by Felice Ferrero (G. P. Putnam's Sons, New York, 1910) I copy a passage which is interesting, as throwing a good deal of light on Roman life in general, and in particular as illustrating various passages, e.g. of Horace (compare, inter alia, *Carmina* 1.31.5-6, with Smith's note). The passage is to be found in the Preface of the book (iv-v):

The chief source of revenue for the inhabitants is the cattle and cheese industry; both cattle and men go through a sort of periodical internal migration that, from season to season, entirely changes the appearance of the valley. As soon as fair spring weather comes, the cows are hurried up to the high pastures, away to the edges of the glaciers and the permanent snows. Wherever there is a patch of verdure, even though the elevation and the short summers do not allow of its growing more than an inch or two out of the ground, the cows graze happily on the most aromatic of forage; the butter and cheese industry continues four, five, six thousand feet above the level of winter quarters.

As soon as the bad season approaches, the cattle are gradually withdrawn to lower pastures, and so retiring before on-coming snows and winter, they finally arrive at the home village and their own stables. By the end of September, the homeward migration is completed and the villages—half deserted during the summer by their population, which is partly gone to the heights with the cattle and partly to the cities in search of work—are again teeming with life and activity.

The mention of cheese-making in the foregoing quotation reminds me of certain things. In the charming little poem called the *Copa*, 'Mine Hostess', often ascribed to Vergil (it is accepted by Professor Rand, in *Harvard Studies in Classical Philology* 30 [1919], 174-178, and by Professor Frank, in *Vergil: A Biography*, 154, as Vergil's), the hostess seeks to induce the passers-by to enter her inn by enumerating its delights. In verse 17 she says:

sunt et caseoli quos iunceae fiscina siccant.

I take *quos* . . . *siccant* to be a generic description of cheese; that is, the present is gnomic, not a true present, with usual time value. I should, therefore, translate, 'Here are cheeses, too, dried in a basket of rushes'.

In Smith, *Dictionary of Antiquities*³ (1890), I. 330, under *Calathus*, 2, we read:

... It was also used for holding cheeses, the whey running off through the wicker-work. (*Hom. Od.*

ix. 247; Theocr. v. 90, viii.70; Colum. vii. 8, 3; *Ov. Met.* xii. 436).

In 1897, Miss Grace H. Goodale, then my pupil, now my colleague at Barnard college, gave me the following account of Old-fashioned Cheese-making in the Adirondacks, in her mother's words.

The basket used was a circular flat one, as I remember it, between two and three feet in diameter, and about ten inches deep. It was woven of splints about an inch wide and the openings were quite large, perhaps an inch or more in diameter. This basket fitted into a cheese-tub and both were covered with a linen cloth, large enough to be carefully smoothed down into the basket and to hang over the sides. The milk was heated, and some water, in which a bit of rennet had soaked over night, was strained into it. Then the milk was poured into the basket and allowed to stand until it began to thicken. Next a large wooden knife was drawn across the mass, in both directions, separating it into soft white cubes. This facilitated the separation of the whey from the curd. When the yellowish liquid stood all around the cubes of curd, the basket was lifted from the tub, and a rack of four wooden strips, which crossed each other at right angles, was slid under the basket so that the whey could drain into the tub. After a while the curd was gently shaken into the middle of the cloth, and the corners of the cloth tied snugly together. Then the whole mass was left to drain a while longer until the hoop was ready for it, and it was pressed into cheese.

C. K.

REVIEWS

The Religion of Plato. By Paul Elmer More. Princeton University Press (1921). Pp. xii + 352.

Mr. More treats the religion of Plato not as an isolated phenomenon, but in its larger relations. This book is one of a series, by Mr. More. What is in effect a general introduction to the series appeared in 1917, under the title *Platonism*. Later volumes will deal with the Hellenistic philosophies, and with Christianity.

This volume has a simple plan. The religion of Plato is viewed from the three angles of philosophy, theology, and mythology, and then as a whole. Corresponding to these four aspects of the subject are four principal passages of Plato, which are translated and are then made the basis of discussion. The underlying passage for the first topic, philosophy, is the indictment of popular morality in *Republic* 2 (358B-367 E). The translation of the greater part of *Laws* 10 (885 B-892 C; 896 C-907 C) serves as a point of departure for theology. For mythology, "that part of religion that is concerned with the intermingling of the divine and human spheres of being" (14), the *Timaeus* is the foundation. Religion is, however, more than these three added together. These must be blended into a living whole. The religious life is considered under the two-fold aspect of Worship and The Ideal World. To these concluding chapters are prefaced selections from *Laws* 4 and 5 (715 E-718 A; 726-732).

To him who treats of Plato's religion one naturally puts the question: Who and what is God? Mr.

More answers for Plato that God is to be approached through philosophy. The great argument of the Republic establishes by a strict logical method and without appeal to authority that righteousness for its own sake is supremely desirable, whether there be gods or not and whether rewards and punishments exist or not. The shining goal toward which the reasoning moves, the motive force of the moral life, is the Idea of the Good. In an earlier dialogue, the Euthyphro, the negative conclusion had been reached that the holy is holy not because the gods love it, but rather that the gods love it because it is holy. The query, What, then, is holiness?, finds no complete answer in the Euthyphro; only the provisional conclusion is reached that holiness is some kind of ministration of the gods. Plato's answer has generally been recognized as implicitly given in the Republic: the Good is the proper work of the gods, and men minister to them when they cooperate with them in this work; this cooperation is holiness. The Good, then, is something beyond the gods, as it is beyond men. And such is Mr. More's conclusion (43): "This law of righteousness is a consideration prior to the being and nature of God".

The question then occurs: Does the Idea of the Good, for Plato, exhaust the notion of God? No, says Mr. More (210), to this crucial question of Platonic interpretation. Plato has a theology. God is not for him a philosophical entity (120). True, he is neither omnipotent nor omniscient; but he has personality. The witness to his reality is within. "The strongest evidence for the existence of the gods is derived from the soul's own consciousness of itself" (110). "God is to the universe what the soul is to man, and something more" (123).

One might call theology the attempt of a rational being to give to himself an account of his own convictions concerning God. In Plato's case, since some convictions find no appropriate rational dress, they clothe themselves in mythical form. So the existence of God as a being apart from Goodness (203) finds expression in the mythical account of creation which is contained in the Timaeus. Creation here proceeds in Greek fashion. It is not *ex nihilo*. Its first term is chaos. There is then the Creator, the Demiourgos, who reduces chaos to cosmos, so that a world appears in which order has been gradually won. Man, the microcosm, strives to bring order into his own being, and this order is morality. So the Creator, in a fashion that is different in degree but similar in kind, "exercises government upon the lawless elements of the material world" (311).

The fourth and concluding part of the book deals with the synthesis of the three components. Religion is more than the sum of philosophy, theology, and mythology. It is a thing of life, "a something born of their intimate union and cooperation" (278). No brief statement will do justice to Mr. More's thought, but this may answer as an attempt: philosophy is first, but philosophy needs to be confirmed by the "right kind of theological belief" (280): "right belief is a belief that is close to the faith of St. Paul"

(281), but a belief that is still subject to that cardinal truth of philosophy, that "the gods are inexorably, implacably just, because the law of justice is no more their creation than it is man's, and is no less binding upon them than upon man" (281); the priority of the law of justice makes no dissonance in Plato's theology, for by definition "to become like God is to become holy and just and wise" (Theaetetus 176 B); as a logician Plato must give the Idea of the Good priority; but Plato is a worshipper as well, and to the worshipper God and the Idea of the Good dwell together in light unapproachable, and need be neither disengaged nor analyzed.

Mr. More's work is in a sense a Christian apologetic, not, however, in the conventional sense. For example, much of Christian doctrine he would class as mythology—using the term in his special sense (18). Again, Plato's simple treatment of the problem of evil is set in contrast with the inconsistencies in the Christian theologies, where a perfect creator is postulated for an imperfect creation (238). But in general Mr. More says sympathetically what Nietzsche said caustically, that Plato was a preexistent Christian. It is, in fact, Mr. More's major thesis (vii) that Christianity, which is a part of the Greek tradition,

notwithstanding its importation of a powerful foreign element into the tradition and despite the disturbance of its metaphysical theology, was the true heir and developer of Platonism, truer than any of the pagan philosophies.

Fundamental to Mr. More's thinking is the dualism of Plato. This is not the dualism of God, a moral governor, and man, a subject, nor is it the familiar distinction of soul and body. The real dualism is that of the higher and lower within the soul, the will to refrain as against the motive forces (53). Mr. More starts with man, conscious that there is within himself, over and above all the vital and impulsive forces, an "inner check". The great drama of the moral life is the strife between these two forces. In a moral sense, man gets to his destination, as it were, by keeping the right relation between the engine and the brakes. Obviously this yields quite a different definition of experience from that of the pragmatist. Mr. More is aware that he is arguing the case of Plato against Protagoras, as appears from the first appendix to his book, where he challenges Professor John Dewey's account of how man becomes moral. Professor Dewey's man would not say Cogito, ergo sum, nor would he claim superiority over the brute beasts on the score of his ability to say 'I'. To Mr. More, the dualism of consciousness is "the reality which only stands out the more clearly the more it is questioned" (Shelburne Essays, 8.248). Experience, he insists, can be defined and completely considered only when the facts of consciousness are recognized as fundamentally real. The outstanding merit of Mr. More's book is not so much as a contribution to technical Platonic scholarship—one gets the impression that that is not in his thoughts—but rather as an assertion, for the admonition of the twentieth century, of the central truth of Plato's dualism. For out of that

dualism comes the spiritual affirmation, common alike to Socrates and to Plato, such an affirmation as that last confession of faith of Socrates, 'There is no evil for a good man, either while he lives or when he is dead', or the affirmation that lies behind the great challenge in the Republic.

HAMILTON COLLEGE

EDWARD FITCH

A Descriptive Catalogue of Greek Coins Selected from the Cabinet of Clarence S. Bement, Esq., Philadelphia. New York: The American Numismatic Society (1921).

This book, with its twenty-five splendid plates of some of the finer of Mr. Bement's coins, and the hundred and four pages of descriptive text, takes rank with the numismatic publications of the British Museum of the same character.

The interest that Mr. Bement took in his collection of Greek and Roman coins is known to but few people. It was not so much that of a classical numismatist as it was that of a connoisseur of classical numismatic art. He would purchase no coin that was not mint perfect. It is a joy to look even at the photographic reproductions of them in this descriptive catalogue.

It has been said that several foreign dealers have their eyes on this collection. It is from every point of view too fine a lot of coins to be dispersed. Classical scholars and numismatists hope they will find a lodge-room in one of our great public museums.

THE JOHNS HOPKINS UNIVERSITY

RALPH VAN DEMAN MAGOFFIN

It seems worth while to add something to what Professor Magoffin has said about Mr. Bement's book. In an Introductory Note, Mr. T. L. Comparette, of the United States Mint at Philadelphia, states that the Catalogue includes

only a small portion of the collection of Greek coins in the cabinet of Mr. Clarence S. Bement, Philadelphia, and embraces none of his much larger and, if possible, finer collection of Roman coins. In answer to the natural question, why the entire collection of Greek coins was not included, it may be said that such a publication would place before the various classes of persons interested in a study of antiquity a great deal of material that is already available in numerous treatises as well as in scientific and sales catalogues. It seemed useless, therefore, to include the hundreds of specimens found in almost every considerable collection of Greek coins or even the scores possessed by many collectors. . . Accordingly, the selection of the 370 specimens that are here described has been restricted to examples that are either very rare or at least not very abundant.

61 coins figured in the book come from Sicily; 33 specimens are grouped together under the heading "Macedon", and represent coins used by various monarchs who ruled within the limits of Macedonian territories, after the conquests of Philip and Alexander; 12 coins come from Crete; 28 come from Ionia and the adjacent islands; 30 come from Africa.

The Index of Kings and Dynasts (page 107) includes, among others, the following names: Antigonus Gonatas of Macedon; Demetrius Poliorcetes; Gelon of Syra-

cuse, Hieron I and Hieron II of Syracuse; Mithridates VI of Pontus and Bosphorus; Philip II of Macedon; Ptolemy I, Soter, Ptolemy II, Philadelphus, Ptolemy III, Euergetes; and Pyrrhus of Epirus.

The 25 plates are extraordinarily beautiful. The whole book is a delight to the eye.

C. K.

ON SMELLS

In THE CLASSICAL WEEKLY 16. 46 Mr. John W. Spaeth, Jr., quotes Mr. Christopher Morley's plaint

Why is it that the poets tell
So little of the sense of smell?

and then calls attention to the rôle that smells play in the Roman poet Martial. At least one Roman poet, it may be noted, has exalted the sense of smell to the highest degree. Could one say more than Catullus says, in describing a certain perfume (13.13-14)?

quod cum tu olfacies, deos rogabis
totum ut te faciant, Fabulle, nasum.

Professor Robinson Ellis, in his commentary, quoted Ben Johnson's imitation, in Cynthia's Revels, v.2: "You would wish yourself all nose for the love on't".

ILLINOIS WOMAN'S COLLEGE,
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MARY JOHNSTON

THE NEW YORK CLASSICAL CLUB

The New York Classical Club held its first meeting for the year on Saturday, November 4, at the Metropolitan Museum of Art. The President, Dr. Jane Gray Carter, of Hunter College, presided. The meeting was preceded by an informal reception to Professor George M. Whicher, of Hunter College, and Professor Nelson G. McCrea, of Columbia University, who had been in Rome in 1921-1922 on the staff of the American Academy.

The address, on The American Academy in Rome, was given by Dr. McCrea. He spoke briefly of the history of the Academy and more fully of its policy and of the opportunities it offers. The policy was defined as one of high achievement and of cooperation. The controlling vote in the Board of Trustees is kept in the hands of professional experts in the various fields represented—music, painting, sculpture, architecture, and classical studies. The Fellowships, at present fifteen in number, three for each branch, are awarded to students giving evidence of exceptional talent and power. The Academy recognizes the interdependence of the arts and their close bond with literature, both ancient and modern. It offers to the gifted student not only the immeasurable advantages of living for a season in the atmosphere of Rome, with the use of an excellent library, within reach of museums and spots of historic interest, but also the opportunity of working with students of allied arts. Each year a problem demanding team work is set for the students of the Academy.

The Academy has large ambitions for the extension of its usefulness, and in these it is hampered only by lack of funds. It is hoped that ultimately fifteen Fellowships in Classics will be offered, instead of three, as at present. Very probably a Summer Session will be held in 1923; it is needless to say what a rich opportunity this will offer to teachers and students who are not able to spend a year in travel and study.

MARGARET Y. HENRY, *Censor*.